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IS COMPULSORY ARBITRATION THE HALF-WAY HOUSE TO SOCIALISM?

THE *North American Review* for November had an article on "Compulsory Arbitration," with the sub-title: "A Half-way House to Socialism?" The author points out the trend of public opinion to grant the State a right to settle strikes and lock-outs by law, since, as a rule they are connected with riots, which the State is bound to suppress; other innocent industries suffer in consequence of such strikes or lockouts, and they have a right to claim the protection of the State; lastly, the consuming public fares worst in being deprived by such strikes or lock-outs of even the necessities of life, as was evident in the coal-strike. This public interest, he claims, gives a certain right to the government.

The author adduces also some Supreme Court decisions, in which the doctrine is laid down that property-rights are not absolute, but subject to certain public regulations. Hence he thinks that the State has a right to interfere and considers compulsory arbitration as the least objectionable method.

However, he sees some formidable objections. One of them he formulates thus: "If the State is empowered to settle the price which the operators shall pay for labor power, and in other ways to determine the cost of producing the commodities they supply, it may so damage the 'freedom' of industry and so impair the profits of capital, as to crush industry." "If it is the business of the State to secure a 'living wage' for labor, it must also guarantee a living profit for capital." And he continues: "This sounds only fair. But if the State may thus fix the whole cost of production, it does in fact dictate selling prices; and if it does this for one trade, it must soon be called upon to do it for other trades. So we shall soon be brought to a condition in which the State will

be fixing wages, interest, and prices all over the field of industry. It will then be found that State-fixture of prices is invalidated in one or two ways; either it is met by generally adopted methods of evasion, or, if rigidly enforced, it inhibits altogether the adaptation of supply to demand in the market." And from this the conclusion is drawn that either the well-equipped establishments will take in enormous profits, or the poorly equipped will go to the wall.

"The logic of these objections," he says, "may sound invincible, but the advocates of compulsory arbitration tell us that industry is not run by logic; 'the half-way house to Socialism,' they aver, 'is proved by experience to be tenable.'"

He adduces as evidence the compulsory arbitration law of New Zealand, which has satisfied both the operators and the laborers and practically freed that island from labor troubles. Well known sociologists from England and France who have studied the system on the spot, pronounce it a perfect success.

American and English laborers are not yet much in favor of it, but the author thinks the "revolt" of the public, in its capacity of consumer, will bring about such compulsory laws also in the United States. "The logic of the thin end of the wedge, though it may deter during the preliminary stages of reflection, never finally prevents the adoption of an obvious method of escape from an intolerable predicament. Nor will any speculation as to possible future perils be likely to prevent the consumer-citizens of modern industrial States from seeking the experimental shelter of this half-way house to Socialism."

Had the author been acquainted with the encyclical "Rerum Novarum" of Leo XIII., the greatest living sociologist, he would not have tried to solve that specious objection in a round-about way, but from simple principles. The Pope points out that, although the State has to care for the common welfare of all its citizens, in the protection of private rights it must occupy itself in a special manner about the weak and indigent. The wealthy classes use their wealth as a bulwark, as it were, and need little public protection, while the poor on the contrary, having no riches to protect them against injustice, depend largely on the protection of the State. Hence the State should in a special manner make itself the providence of the workingmen, who generally belong to the poor class.

As to strikes, the Pope lays down these clear rules for the guidance of the State:

"Not seldom, where working hours are too long, labor too hard, and pay thought too scanty, the laboring men willfully and concertedly quit work, and we have what is called a strike. To this

common and at the same time so dangerous wound, the public authority is in duty bound to apply a remedy; for strikes hurt not only the operators and the workmen, but they obstruct commerce and injure the general interests of society, and, since they easily degenerate into violence and riots, public tranquility is often disturbed. It is more conducive and proper that the evil be prevented by the authority of the law from making its appearance, which can be done by wisely removing the causes which from their nature seem to bring about these conflicts between employers and employés."

Surely no one will accuse Leo XIII. of leaning towards Socialistic doctrines, yet he plainly recommends the remedy which the *North American Review* is pleased to style a "Half-way House to Socialism." No, there can be no question but that public authority has a right to legislate for the prevention of strikes and lock-outs, though, under our American conditions, it is not so easy to decide what part Congress and what part the diverse State legislatures should take in the solution of the labor question.

There is always danger, of course, that laws be framed which interfere immoderately with the legitimate rights of private property; wherefore, Leo XIII., in the same Encyclical, wisely adds: "Lest in questions such as the length of a day's labor and protective measures against danger to life and limb in factories, public authority interfere unduly, in view of the temporal and local circumstances, it seems very advisable to have such questions examined by special committees... or to devise some other way to protect the interests of workingmen, with the co-operation and under the guidance of the authorities."

From the context this clearly includes the question of wages. Hence, while the State is not called upon to fix selling prices, profits on capital, etc.; it has a duty to see to it that justice be done to the workingmen. As just wages may be divided into lowest, middle, and highest, we do not see how it follows that the State, by compelling the operator to pay at least the lowest equitable wage, thereby fixes the price of commodities, which depend on so many diverse factors and influences.

To pass just laws for the protection of workingmen and the prevention of labor troubles is the plain and urgent duty of every government, and can in no wise be called a "Half-way House to Socialism."



THE ELKS AND THE CATHOLIC CLERGY.

A newspaper clipping which reaches us from Hoboken (unfortunately without indication of its source) tells of Rev. John D. Boland, a Baltimore Catholic priest, participating in a memorial service for the departed members of Hoboken Lodge No. 74 of the Elks. In an address he is quoted as praising "the great good done by the Elks in this country," and of saying verbatim: "Politics and religion do not enter into the standing of an Elk, he simply has to believe in the Supreme Being. One of the most beautiful and ennobling features of the Elk is the spirit of charity. If the principles of the Elks were observed by all men, there would be fewer women wronged and fewer homes wrecked, for the spirit of brotherly love in the sacredness of the home is the foremost thought of every man in the order."

At a memorial service of another Elk Lodge, the B. P. O. E. No. 4 of Minneapolis, on Dec. 7th, the Rev. Roderick J. Mooney, of Morris, Minn., (also, we are assured, a Catholic priest, though we can not find his name in the 1902 Catholic Directory) was the chief speaker. The *Minneapolis Journal* of Dec. 8th, in which we find a glowing account of the celebration, together with a picture of Rev. Mooney, describes the ceremony somewhat in detail: "In the center of the stage was an altar draped with silken stars and stripes, upon which reposed the lodge bible, supporting the metal elk's head with spreading antlers. To the left of the stage reposed a large floral clock, the dial of which was made of white carnations, with purple hands pointing to the hour of eleven, when the toasts to the absent ones are drunk. The letters 'B. P. O. E.' were woven in purple on the dial, and rim of which was of smilax. A cluster of electric lights glowed behind the emblem, casting a purple and white glow in the immediate foreground. Combined with the decorations and attitude of the officers of the lodge, the event was highly dramatic in that it played strongly upon the emotions of all who were gathered there. To those who sat in the audience it was not conventional ritual for the dead that was going on before their eyes, but something that carried them along on the current of its emotion, reaching its climax when the name of a departed brother was three times called, echoing throughout the auditorium, with no response, the candle typifying life was reverently extinguished."

What are we to say of the conduct of these priests, participating in the official ceremonies of a society whose very existence such a liberal thinker as Father Phelan of the *Western Watchman* (June 25th, 1899) has justly declared to be an infallible symptom of the reversion of Protestantism to paganism; a majority of

whose members belong to no church, most of them not even being baptized, and all of them having for their patron and model, not a hero or a saint, but that proud beast of the Western hills which has come to be regarded as the symbol of animal prowess and good cheer. "Not one in five hundred," said the *Watchman*, speaking of the Elks' convention which had just then taken place here in St. Louis, "had any valid title to the name of Christian. But they were men; great, strong, fearless men. They were Elks in human form, with all the instincts, all the passions, all the hopes of Elks....."

"He who has seen a band of these human Elks together and has observed where and how they 'celebrate,' " we ourselves wrote, with the memory of their convention still vivid in our mind (THE REVIEW, vol. vii, No. 181), "will agree with Father Phelan and us when we see in their order the apotheosis of passions, the exaltation of natural virtues at the cost of the supernatural, such as we beheld it in the days of Rome's and Greece's decline."

Is such a society worthy of priestly sympathy and succor? Is it an organization which can be safely recommended to our Catholic people?

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THE REWRITING OF ENGLISH HISTORY.

When John Richard Green wrote his *History of the English People*, it was a great improvement upon Hume and Macaulay, not as a work of literature but as a statement of facts. So far as the Catholic Church was concerned, Hume took not the slightest trouble and Macaulay very little to ascertain the truth of any charges made against her. Green did better. At least he did not pretend that the English people accepted the Reformation with joy; he showed that only by the aid of foreign mercenaries was the Protestant Church upheld in the reign of Edward VI; and he painted the character of Elizabeth in darkest colors.

But there are historians since Green who have gone as far beyond him in fairness of treatment of religious questions as he went beyond Macaulay. There is W. W. Capes, for instance, whose *English Church in the Fourteenth and Fifteenth Centuries*, has lately appeared. A widespread belief still exists in England and America that the monasteries of this period were hotbeds of corruption, that the parish priests were buried in ignorance, that the people were not allowed to read the Bible. To every one of those notions Canon Capes deals a knockdown blow, bringing forward documentary evidence on each occasion. Unlike Green, he has no enthusiasm for John Wycliffe and no tears for

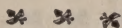
William Langland, though he is scarcely willing to admit that those worthies were simply anarchists ahead of their time.

Where Canon Capes leaves off, James Gairdner's latest book begins. Its title is, *The English Church in the Sixteenth Century, from the Accession of Henry VIII. to the Death of Mary*. The position of the writer as Keeper of the Public Records has given him a knowledge of historical documents such as is possessed by very few. He is fully able to estimate the value of a work like Foxe's *Book of Martyrs*, which shares with the *Pilgrim's Progress* the esteem which the average Protestant Englishman gives to what he considers literary treasures. John Foxe has probably done more than any other writer to convince his countrymen even to this day that Catholics were cruel persecutors. Even Green could not overcome the prejudices in favor of the *Book of Martyrs* imbibed in early childhood, and speaks of it as "a tale of Protestant sufferings told with wonderful pathos and picturesqueness." Gairdner calls it the product of credulity, misrepresentation, and prejudice,—just what Catholics always held it to be. To John Foxe, more than to any other one man, is it due that Englishmen to this hour call the first queen regnant of England "Bloody Mary." Green writes of her "fierce bigotry" and "vengeful cruelty." Gairdner asserts that "history has been cruel to her memory," and that "her conduct showed the most genuine sympathy with the poor and suffering when she herself must have been suffering, enduring great mental anxiety." One of Foxe's martyrs is William Tyndale. Mr. Meiklejohn says in his school history that Tyndale was imprisoned and put to death at Antwerp by Church authority. If he had even consulted an encyclopedia he would have learned that the Church had nothing to do with it. Henry VIII. requested the civil authorities of Antwerp to oblige him by burning Tyndale, and they did so. And Henry was a Protestant at that time. Meiklejohn lauds Tyndale's scholarship and attaches great importance to his translation of the Bible. Gairdner sets a high value on neither, nor does he regard the pseudo-martyr as a man of whom English Protestantism has any reason to be proud. Having occasion to refer back to the Lollardism of the reign of Henry V. and previous reigns, Mr. Gairdner clearly discerns its anarchistic tendency and speaks of its spirit as a "spirit that prompted the violation of order and disrespect to all authority."

Some of those who were obliged in their school days to study the *History of the British Empire* written by the picturesquely untruthful William Francis Collier, LL. D., may remember his intense enthusiasm for the martyred heroes of Scottish Protestantism in particular. In this Dr. Collier merely represented the

spirit of his time. But much has been written on the subject by other Protestants who do not by any means share Collier's enthusiasm. It is many years since Buckle represented the Scottish Reformers as the most intolerant disciples of an intolerant creed. And Professor York Powell of Cambridge University, writing in the *Fortnightly Review*, for August, 1900, says that, "The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."

We do not mean to say that all the historical literature now being produced is a correction of the errors of former writers. The old lies are being continually revamped, and it is to be feared that they still find a majority of readers.—[Adapted from the *Casket* (No. 45.)



RELIGIOUS FEATURES OF THE CONSTITUTION OF NEW HAMPSHIRE.

Our worthy French-Canadian contemporary, the daily *Indépendant* of Fall River, Mass., recently (Dec. 19th) printed an editorial note to this effect: "The constitutional convention of New Hampshire has not sat in vain. Among other things it has erased from the constitution of that State the clause relative to a 'religious test,' which favored the Protestant religion to the exclusion of other cults. This clause should have been eliminated long ago from the constitution of New Hampshire, but 'better late than never.' "

We have seen no report of the proceedings of the constitutional convention of New Hampshire referred to by the *Indépendant*. The constitution now—or until recently—in force, was, we believe, the old one adopted in 1792 by the Concord convention. It guaranteed, in the sixth article of its first part, equal protection of the law to "every denomination of Christians, demeaning themselves quietly and as good subjects of the State," and ordained that "no subordination of any one sect or denomination to another shall ever be established by law," but nevertheless made Catholics ineligible to the offices of representative, senator, and governor.*) However these restrictions were eliminated by amendment as long ago as 1877,†) and we fail to see which "re-

*) Constitution of New Hampshire of 1792, part ii, sections 14, 29, and 42. (The Federal and State Constitutions, Colonial Charters, and Other Organic Laws of the United States, by Ben Perley Poore. Second Edition. Part II.)

†) Ibidem, p. 1308. Amendments to the Constitution of New Hampshire.

ligious test" the *Indépendant* refers to as having been only lately done away with.

Reading over this old and quaint constitution, by the way, we came upon the following clause in article 6 of Part i: "The people of this State have a right to empower, and do hereby fully empower, the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State, to make adequate provisions, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality," providing, however, that "no person, or any one particular religious sect or denomination, shall ever be compelled to pay toward the support of the teacher or teachers of another persuasion, sect, or denomination."

Has the recent constitutional convention modified this clause or was it ever put into practice?



THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

2. EARLY CONDITIONS AND CAUSES.

Before attempting to summarize the results of the researches and studies of the new school of American historians, especially of those of Mr. Sydney George Fisher, as contained in his interesting and valuable book 'The True History of the American Revolution,' we must warn our readers that they are apt to shake a great many people out of long-cherished beliefs and to make us all less boastful with regard to the beginnings of our mighty Republic.

The conditions which brought about the American Revolution, according to Mr. Fisher, who bases every one of his statements on contemporary sources, were chiefly "the presence of the French in Canada and the extremely liberal governments, semi-independence, and disregard of laws and regulations which England in the early days, was compelled to allow to the colonies" (p. 17.)

The colonies had been granted extremely liberal charters, because the British government desired to rid itself of rebellious and dissatisfied Puritans, Quakers, and Roman Catholics. Several of them had more freedom than any British colony today, electing their own governors and enacting whatever laws they pleased. Connecticut and Rhode Island, in particular, were "semi-independent commonwealths under the protectorate or suzerainty of England. Massachusetts too, enjoyed a most liberal charter, until 1685, when the government saw itself compelled by her disregard of British authority and the killing,

whipping, and imprisoning of Quakers and Baptists, to annul this charter and appoint a royal governor, "which, after her previous freedom, was very galling." Virginia also had an extremely liberal government. The other colonies never had so much freedom, but "they had all had a certain measure of their own way of doing things, and had struggled to have more of their own way, and had found that England was at times compelled to yield to them" (p. 22.)

The reason of England's yielding lay in the fear of the French in the North, while the colonists themselves, needing the help of England's army and navy to withstand France, and detesting the thought of becoming subject to a Catholic nation, held their desire for independence in check until France was removed from the continent. "Thus France occupied the peculiar position of encouraging our independent spirit and at the same time checking its extreme development" (p. 32.)

It was not until the French were driven from America, that England and the colonies, each pursuing her real purpose more directly, got into conflict with one another.

The true causes of the continual quarrel between the governors, acting under instructions from England, and the representatives of the people in the colonies, are brought out luminously for the first time by Mr. Fisher. Under the system under which all those colonies that did not elect their own governors were administered, the governor got his salary by vote of the legislature out of the taxes which the latter had the power to levy, while he could veto all legislative acts. In this condition of mutual dependency the salary question threw the balance of power into the hands of the legislature. If the governor would not assent to their measures, the legislature simply withheld his salary until he became pliable. "The people, through their legislators, bought from the government, for cash, such laws as they needed" (p. 23.) Hence the interminable squabbles throughout the colonies. Hence also the determination of the people to retain a system which gave them power. "So long as they controlled the governor's salary they felt themselves freemen; once lose that control, and they were, as they expressed it, political slaves" (p. 25.) The same thing held good of the judges.

This condition of affairs explains why those acts of Parliament, seemingly so fair and just, by which the money raised from taxes in the colonies was to be used for "defraying the expenses of government and the administration of justice in the colonies," was highly objectionable to the colonists; they were calculated to put "a fixed and regular system" in place of the practice, which the Americans considered their fundamental constitutional prin-

ciple, that executive salaries must be within the control of the people.

Add to this the confused and irregular state of affairs in the colonies, brought about by Britain's free and easy methods: the depreciated colonial paper currency, which made the Revolution look to Englishmen very much like an attempt of debt-ridden provincials to escape from their just obligations; the great amount of smuggling, the colonists even supplying the French fleets and garrisons with provisions under flags of truce during the French war; and rioting and revolt against British authority. In 1774 so many British officials had been driven from office by "tar-and-feather parties" that the laws could no longer be enforced until the army restored authority.

The first settlers were largely adventurers and criminals, and as for the younger generation, it was a well known fact that from ten to twenty-five thousand convicts (the number is estimated differently by different writers) had been transported to America and some of them employed as school-teachers. "We may believe," justly observes Mr. Fisher, "that this had no demoralizing effect upon us, and perhaps it had not; but English people would naturally think that it had tinged our population, and they would exaggerate the evil effects, as we would ourselves if we should hear of twenty thousand convicts dumped into Japan or Cuba, or England itself" (p. 30.)

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THE GOAT IN FREEMASONRY: A POST-SCRIPTUM.

Rev. Vincent Brummer writes us:

In No. 50 of the last volume of *THE REVIEW* a subscriber feels himself forcibly impressed that my article (in No. 44) on "The Goat in Freemasonry" borders on the deistic or rationalistic.

The only argument upon which he bases so grave a suspicion, seems to be my discordance with Loch and Reischl and the holy fathers whom they cite, on the explanation of the word "scirim" in II. Chron. XI, 15. Whilst the unanimous consensus of the Fathers is undoubtedly the standard by which to interpret Holy Scripture, any single father individually taken is, according to the dogmaticians, not an infallible exponent of it, nor in fact of divine tradition in general. (Vide: Hurter, ed. oct., I. p. 141.) About the explanation of the word "scirim" there seems to be no consent of the Fathers, or else how could Loch and Reischl dare (Ss. XIII. 21) to suggest the rendering of it by "monkeys" instead of the demons "or satyrs" of the Fathers? Or are they also bordering on the deistic or rationalistic, after having being approved

by nearly all the bishops of Germany and Austria, and recommended by Pope Pius IX. in a special Brief?

My anonymous opponent seems to place a child-like confidence in the infallibility of Arndt-Allioli. Has he never heard that many questions concerning Holy Writ are open to discussion and thereby a vast field is left to individual speculation? If he vindicates, in the solution of these questions upon which the Church has not decided, for Arndt-Allioli or for anyone else the claim to be regarded as an infallible interpreter of divine tradition, he is himself not bordering on heresy, but actually incurring it; and he proves himself to be in opposition to the tenets of our Holy Father's recent Encyclical on the Scriptures in which he proposes anew the principles that have always guided the infallible magisterium of the Church in this matter. Allow me to quote a few lines from a summary of it drawn up for the *London Tablet*: "The many passages which the Church has not definitely explained, are left to the judgment of individual scholars to interpret as they please, as long as they are faithful to the standard of the analogy of faith and Christian doctrine. The keenness of the discussion, however, should not lead to breaches of mutual charity. It will be the duty of the commission to regulate the chief questions in dispute among Catholic scholars, and decide them as far as their judgment and authority can reach."

I am afraid that neither my anonymous opponent nor myself will live to see the day when our point in dispute will be decided by the Bible Commission instituted by our Holy Father. Too much time has been wasted on that trivial affair and I would feel guilty of an imposture on the time and patience of the readers, to give it a further mention, if such irresponsible provocations like the communication in No. 39 of *THE REVIEW*, were not sometimes so disastrous in their consequences, as has been evidenced by the Diana Vaughan swindle of happy memory.

My anonymous opponent continues to use the text of the sacred writings for advocating his fantastic dream. He alludes to the prophecy of Our Lord foretelling the horrors of judgment day, and says: "In Matth. xxv, 33, the reprobates are compared with goats, i. e., evil spirits." In psalm xxi, in which, according to the unanimous interpretation of the Fathers, the suffering of the Messiah is announced, the reprobates are compared with fat bulls, calves, roaring lions, dogs, unicorns. If one wanted to "search the Scriptures," perhaps there would not be a mouse left from Noah's ark which the Circe staff of my opponent could not change into a representative of Satan and an idol of the devil-worshippers. His interpretation: "goats, i. e., evil spirits," is rather novel and reveals to me a new dogma.

I have to confess that I feel deeply humiliated in seeing myself compelled seriously to combat with misconceptions and phantoms so grotesque, amongst adherents of my own religion. Luckily the controversy has so far passed unnoticed by the secular press. Had it been carried on in Germany, the anti-clerical papers would have served it with delight to their readers. Any Catholic who has ever moved in academic circles, knows how embarrassing such insignificant ridiculous trifles can prove. A discouraging aspect of the affair is that my anonymous opponent does not stand alone, but is a type of a certain class of Catholics, and I am sorry to say, of priests, that is altogether too numerous. Whilst I am entirely opposed to those so-called Liberals who will not admit anything supernatural except the naked dogmas of the Church, I consider the other extreme, an excessive faith which generally includes the corruption of some dogma, incomparably more harmful in our times. Perhaps the *via media*, like in most other things, is also here the golden one and in following it we but imitate the example of Our Lord and Master, who, whilst acknowledging the authority of the Mosaic Law, kept Himself at a distance from the hyperorthodox Pharisees as well as from the freethinking Sadducees, although from the gospel-narrative it is quite clear that the former were especially loathsome to Him.

My anonymous opponent accuses me of whitewashing the Freemasons. In all sincerity, I could devise no more effective means to advance their interests than by misrepresenting them. And a misrepresentation I call it when he, on premises that are hardly possessed of a slight degree of probability, builds up a certain conclusion, from which he jumps, gratuitously, without any connecting link whatsoever, to an insinuation so formidable as Satanolatry. I have often wondered how the Masons could acquire in South-America and other countries so complete a control of public affairs. As long as the nature of Freemasonry is so grossly misunderstood, we can never hope to witness a change in the situation. You can not dispose of a difficulty unless you know the nature of it, is an approved maxim. Whilst I entertain the lowest possible opinion of the lodges in the Catholic, especially Latin countries, and reserve my opinion about those in Protestant countries, I have to admit that in our country I have met more than one Mason who could lay a just claim to the title of gentleman, and no matter how far he may have deviated from Christian truth, he was familiar enough with the code of honor of natural honesty, that he would never make an anonymous attack on the good name of a fellowman.

MINOR TOPICS.

Newman's 'Essay on the Development of Christian Doctrine' Not a Catholic Book.

Scarcely had Father Kent written of Newman's 'Essay on the Development of Christian Doctrine' as "undoubtedly his most important contribution to Catholic theology," and "from a literary point of view a masterpiece of luminous exposition," "in some respects. . . . Newman's chief work," when Mr. Herbert Williams in the *Dublin Review* of recent date (we have mislaid the number and quote from a note) severely condemns its being considered a Catholic work at all. Rather is it a matter of considerable regret that there is a prospect of its becoming the best known of his works, his representative work. For while expressing Catholic ideas it does so from the standpoint of Protestantism and with lingering Protestant inadequacy. He points out that while Newman himself drew attention to its being issued without Catholic "authority," it is in many expressions and some thoughts Protestant. The very title Mr. Williams considers a misuse of words, the book being not a proof of development, "of any process of doctrinal accretion, of the gradual building up through successive ages of the fabric of the faith," but a proof of the identity "with primitive Apostolic teaching of the body of doctrine known at this day by the name of Catholic." Again, the Catholic ethos is essentially different from the Protestant ethos. "Outside the Church the speculations of an honest mind may be assisted by the free operation of divine grace. Within the Church the entire nature is under grace according to the Covenant, grace habitual, grace direct, and through appointed and effective channels." The 'Essay,' Mr. Williams insists, labors under the want of this Catholic ethos, and it is, therefore, "not the work of a Catholic, nor written within the Church at all."



Our Colonial Policy. According to the *Philadelphia Record* (Dec. 28th) Martin Traviesco of San Juan, a nephew of the Chief Justice of Porto Rico and now a Senior in the Cornell Law School, is not very enthusiastic about the American "colonial" policy. He scores Governor Hunt and his party unmercifully. He says that the so-called official reports of conditions there were "utterly false and that the island was prostrated because of the baneful effects of a policy more tyrannical than any Spain dared to impose."

If his statements are correct, Governor Hunt enjoys a princely existence, regardless of the sufferings of the people, while his favorites rule the land. Even the courts are corrupted, and crimes committed by members of the governmental party go unpunished. The so-called elections appear to be a farce, being so manipulated that the minority rules, and politically as well as from a business standpoint, conditions there are far worse than they ever were under Spanish rule.

To quote again: "Life for honest people is becoming impossible

in Porto Rico, because they see that the government protects the criminal and punishes the law-abiding citizen." He closes with a strong appeal to the American public for an honest, economical, and peaceful government, so that the natives may learn to love not curse the stars and stripes, as is the case now.

Porto Rico is comparatively close to the shores of the United States. Presuming the facts to be correctly stated, what kind of a "government" may be expected to exist in our far distant "dependencies."

The Question of an Accurate Catholic Census.

Rev. Barnabas Held, O. S. B., in the *Texas Katholische Rundschau*, which he edits with such vim and originality, makes a strong plea for a general and accurate Catholic census. He suggests that it be taken up along the lines laid down by Rev. Dean Waibel, of Jonesboro, Ark., who counts all the Catholic people in his missions, but classifies them in the returns as "practical" or "non-practical" Catholics, the latter class comprising all those who, though baptized in the Church, for some reason or other have ceased to live up to their faith. In gathering the statistics, it would prove interesting, and at the same time furnish valuable material, to ferret out as closely as possible the reasons which led the lost sheep to stray out of the herd.

Father Held fears that this suggestion will fall upon barren ground because the official and reliable returns of a census taken up in this manner would tend to pale many a shining ecclesiastical light. It can hardly be assumed, however, that there is any considerable number among our bishops who would oppose a census on this ground. The whole question would seem to be one which might fitly be considered by the archbishops in their annual conferences, or, better still, by the forthcoming fourth plenary council.

The Failure of Modern Secular Education.

"The greatest failure of the nineteenth century has been the failure of education. The eighteenth century closed with a belief in the efficiency of education, and the best minds of the day seem to have had dreams of universal education and called it a panacea for the social ills. We have largely realized those dreams, and have also discovered that an education of the head alone has not kept the promises which the philosophers of the eighteenth century believed it would keep. Education has not decreased the criminal classes, but has made them more dangerous. Our public schools may give an idiot mind, but they do not give him character. It gives him the power to do harm without the moral force and will to restrain him from using that power. In educating the head and not the heart and soul the public schools are failing at a crucial point."—Rabbi Dr. Emil G. Hirsch, quoted in the *Chicago Tribune* Dec. 7th.

The Berlin *Literarisches Echo* announces that a wealthy man who does not desire his name to become public, has donated the

sum of ten thousand marks for the distribution of free copies of Houston Steward Chamberlain's 'Grundlagen des neunzehnten Jahrhunderts' among educational institutions which have not been able to purchase the expensive work at all, or not a sufficient number of copies. Chamberlain is a university professor of Vienna and wrote this book to show that the Catholic Church is foreign to the German national spirit and ought to be crushed. "Who will imitate this example?" queries the German Catholic press. "If a Maecenas furnishes the means to spread this brilliantly written attack upon the Christian religion among the masses of the educated, may we not hope to find also among our well-to-do Catholics some man who will donate large sums to the Goerres Society, the Bartholomäus Verein or some other effective agency of Catholic literary propaganda?"

We trust our German brethren will find their Maecenas quicker than we our "Catholic Carnegie."



Under the heading: "Pope Leo's Wonderful Recovery Explained," we find in a number of daily newspapers (the N. Y. *Sun* of Dec. 14th, for instance) a patent medicine ad., which contains this alleged statement from Dr. Lapponi:

"Last July I visited the U. S. to investigate the Goat Lymph Serum treatment. After thoroughly satisfying myself as to its virtue, I returned to Rome and began administering to His Holiness Pope Leo XIII., who was suffering from senility and nervous fainting spells. It is gratifying for me to state the fainting spells have been very few in the last year, and I think to a great extent the Goat Lymph Serum has renewed Pope Leo's Life."

This looks like fakery on the face of it, and we reproduce the statement here to bring it to the notice of the Pope's physician, who is probably not aware how his name is used to puff patent medicines in America.



The 'Catholic Workingmen's societies and clubs in Rome solicit the support of Catholic workingmen all over the world for the erection of a monument in the vicinity of St. John Lateran's, in commemoration of the twenty-fifth year of the pontificate of His Holiness Leo XIII., who is not inaptly called "the Social Pope." This monument will be a statue symbolizing labor as sanctified by Christ, with three bronze tablets on the base, commemorating the three great encyclicals of the Pontiff on labor and the rights and duties of workingmen. Offerings may be sent to Cav. Francesco Seganti at the Vatican or Msgr. Pezzani, Via Monteroni 79, Rome.



Many Protestant sects use "wine" at their communion services; not wine as ordinarily understood—fermented grape-juice—but "unfermented grape-juice," so-called, offered commercially in large quantities. Any one acquainted with the nature of grape-juice will ask, How can it be? Dr. Wiley, in his statement before the United States Industrial Commission, explains the

riddle: "Grape-juice," he says, "such as is used in churches for communion service, is now generally made of salicylic acid and a little of grape-juice. It can very seldom be found composed of pure fruit-juice." (Report of Ind. Comm., vol. XI, page 104.)

We have received this note from a Franciscan Father: Recently I read in one of our Catholic weeklies that a certain Catholic Knight of Columbus in a toast at a banquet referred to Jesus as "the ideal Knight." Now, perusing a treatise on Freemasonry (in Herder's *Kirchenlexikon*) lately, I came across the statement that, in an essay in the 'Maurerisches Taschenbuch auf das Jahr 1802-1803,' edited by the Grand National Lodge of Germany, Jesus is termed the first Grand Master of their Order. Does this not look like an association of ideas?

For downright impudence commend us to the *Independent*. Time and again it has attacked the action of the Catholic Church as being too warlike; now it solemnly calls upon that same Church to encourage all Catholics to join the State militia. It sees society dishonored by the resolution of the Illinois Federation of Labor, forbidding its members to belong to the militia. Surely the Catholic Church will always be found on the side of law and order, but hardly in the way the *Independent* recommends.

According to the *Catholic World* Magazine (December number, page 313), the inscription on the tomb of the Venerable Bede reads:

"Hac sunt in fossa Baedae,
Venerabilis ossae."

That is XXth century summer school Latin, of the "Convictus sum" style. The Latinist of the "Dark Ages" probably wrote:

"Hac sunt in fossa
Bedaе Venerabilis ossa."

Rev. P. Ildephonse, of St. Anselm's College, Manchester, N. H., writes to correct a false impression we have gained about Mr. Murphy, the Governor of New Jersey: "He is not a Catholic, though he has an Irish name. His family attends a Protestant church in Newark, N. J., and he himself, before his election, was very prominent in Protestant church circles. Mr. Murphy, however, seems to be fair in things Catholic."

It is pitiful to see even such Catholic papers as claim to be in the first class, nay at the very top, (e. g., the *Catholic Citizen*,) fill up their Christmas "special editions" with cheap boiler-plate matter and flimsy cartoons. Why publish a "special edition" at all if you have not the means or the intention to make it special also with regard to quality?

